

# THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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## Grace of God In State Penitentiary

Recently Converted in Jail, Young Prisoner Paying For Crime Tells of His Joy in the Lord and How Much the Bible and Christ Mean to Him

The *Sword of the Lord* is a privileged messenger. The 8,600 copies (number printed last week) are welcomed in the homes of the poor and received sometimes in the mansions of the mighty. They fall like blessed leaves of healing on the bed of the sick and in the arm-chairs of the old and feeble; and how eagerly they are embraced behind prison bars!

The *Sword of the Lord* goes to every state in the Union, to ten or eleven foreign countries, and carries the gospel of Christ to men and women in every condition and walk of life, saved and unsaved, young and old, happy and sad, rich and poor, black and white! If you could read the editor's mail you would know why we are glad to put time, labor, money and care into the printing of *The Sword of the Lord*.

On a Texas prison farm near Sugarland, Texas, which is part of the Texas penitentiary system, is a young man who was converted in a jail, won by the persistent prayerful entreaty of Christians who went to the jail to give out tracts and deal with sinners. Dear Christian friends of the editor helped him to turn to Christ and write him often, we believe, to encourage him in the Lord. Through these friends the young prisoner was led to write to me.

The following letter is given just as he wrote it and we print it in full, hoping that it will be a solemn warning to those tempted with sin and a real comfort and inspiration to all who love the dear Lord Jesus. The God who said to Paul, "My grace is sufficient for thee" is with this young man on the prison farm.

Sinners who are not in the penitentiary need to wake to the ruin that sin brings. And Christians who, with happy surroundings, are too careless or cowardly to live (CONTINUED ON PAGE 2)

## Editor To Speak At Enid And Ponca City, Okla.

Brother T. Myron Webb's big Bible Conference at Enid, in the city auditorium, reported to seat 3,500, will have Pastor Wm. McCarrell of Cicero Bible Church, Cicero, Ill., and Dr. Walter Lewis Wilson of Kansas City as speakers, the week of February 13 to 20. This editor will be present, God willing, to speak as needed, Monday afternoon and evening, along with Dr. Wilson and then present to hear and for fellowship Tuesday morning. Tuesday afternoon at 5:00 P. M. the editor is to speak at Ponca City on the radio program with Pastor P. T. Stanford, and in the evening, Tuesday, at the Tabernacle Baptist Church.

Bro. Webb expects large crowds at Enid. Ministers and wives will be given bed and breakfast.

## PERHAPS TODAY!

Perhaps, with mighty nations arming —  
With darkest fear and dread on every hand;  
With signs and sounds so solemnly alarming;  
With growing race — distrust in every land;  
Perhaps today — with evils growing stronger;  
With awesome haired shown 'gainst God and Christ,  
The longed-for shout perhaps will stay no longer;  
The blessed Lord may come and keep His trust.

— J. Danson Smith.

## One Baptism

By John R. Rice

"Endavouring to keep the unity of the Spirit in the bond of peace."  
"There is one body, and one Spirit, even as ye are called in one hope of your calling;  
"One Lord, one faith, one baptism."  
"One God, and Father of all, who is above all, and through all, and in you all" (Eph. 4:3-6).

Here are seven great spiritual unities mentioned in Ephesians 4: 4-6, and before they are named, we are besought to endeavour "to keep the unity of the Spirit in the bond of peace." Our Lord means for these seven great facts or unities to be the center of Christian union and belief in these to be a "bond of peace" between Christians.

Yet when we name these seven we see that they have been the battleground of the centuries among those who call themselves Christians.

1. "One body," the church of all the born-again ones who will be called out and assembled to meet Christ in the air (instead of denominationalism, not Jews and Gentiles, not any human denomination).

2. "One Spirit," the Holy Spirit of God. What controversies there have been around the baptism or filling of the Spirit and His work in convicting and saving sinners. And men have connected therewith speaking with tongues, sinless perfection, inevitable bodily healing, etc.

3. "One hope of your calling," the plan of salvation.

4. "One Lord," the Lord Jesus Christ (instead of pope or church or conscience or reason or self-will).

5. "One faith," one plain, simple doctrine taught throughout the whole Scripture instead of thousands of variations propagated by individual sects who often teach falsehood or who emphasize some vital truths to neglect others.

6. "One baptism," immersion of a believer in water (as we will show elsewhere), on profession of faith in Christ, (not dedication of babies, not a door to the church, not a plan of salvation, not even a step toward salvation).

7. "One God and Father of all," that is, of all Christians who are to endeavour to keep the unity of the Spirit in the bond of peace, (not the Father of unconverted, unregenerate sinners except as Creator, but the Father of believers in Christ).

ator, but the Father of believers in Christ).

Here are the seven great centers of Christian doctrine, and likewise, (because of the perversity of human hearts) centers of divisions and strife among Christians.

Baptism, One of the Great Doctrines of the Bible

There has been so much argument about baptism that it is a sore spot with many Christians and they dislike to discuss it at all. Denominations have been so divided on the question of Christian baptism that doubtless multitudes, with sad hearts, have wished that they could never hear it mentioned again! Again, the (CONTINUED ON PAGE 2)

## Do It Now!

Get List In Mail By Midnight, February 9th

Our missionary subscription campaign will close next Wednesday at midnight. We are asking our readers and friends to help us send *The Sword of the Lord* to new subscribers, hundreds and hundreds of them, at 25c a year, in clubs of four or more. Pay the regular rate for yourself — 50c a year or three years for \$1.00 — but I will pay half of all the others you subscribe for and get the subscriptions in the mail by Wednesday night, Feb. 9. You send the name and address and only twenty-five cents for each name. Send not less than four, many more if possible. We will send them *The Sword of the Lord* for one year each, and make up the rest of the expense, with God's help.

Haven't you \$5.00 or \$10.00 of the Lord's money that ought to be used to help get out the gospel? Today's mail brought a letter from a dear man in Alabama, with twenty subscriptions. He said, "While you made the opportunity so cheap and easy for the people to read the gospel messages of *The Sword of the Lord* paper, I tried to get up all I could. I have twenty subscriptions already and will try to get more if I can." And then later: "This is Sunday night (CONTINUED ON PAGE 2)

## The Resurrection Promise

By Rev. Sam Morris

The fifteenth chapter of First Corinthians gives us the promise of life beyond the grave in a resurrected body. There are those who say that the doctrine of a bodily resurrection is not important. With such a position the apostle Paul would not agree. In verses thirteen to nineteen he shows

The Importance of the Resurrection Promise

He writes:

"If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain, yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not risen, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

Here Paul sets forth seven calamities that would prevail if there were no resurrection of the dead:

1. Christ has not risen and is still dead!
2. Christian preaching is vain!
3. Christian faith is vain!
4. The apostles were false witnesses!
5. Professed believers are yet in their sins!
6. Dead believers have perished!
7. Believers are of all men most miserable!

But those calamities do not prevail because "now is Christ risen from the dead, and become the firstfruits of them that slept," therefore, we have the promise of resurrection and this gives vitality to preaching, reality to faith, veracity to the apostolic witness, verifies forgiveness for sins, promises life to believers beyond the grave, and fills believers with joy in this life.

The Identity of the Resurrected Body

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory" (I Cor. 15:35-41).

Ministers are often asked, "Will we know each other in heaven?" These verses answer that question by setting out the identity of the resurrection body. Here are advanced three arguments to prove

that the new body will retain the identity of the one buried.

The first is taken from the grain-field. A grain of wheat is planted. It perishes and dies. It decays and dissolves but out of its decay and death there is produced another grain so identical in color, size and characteristics that were the original grain placed beside the new grain you could not tell them apart. All of the beauty and identity of the original grain is preserved beyond death in the new grain. And so will our individual identities be preserved beyond death in our new, resurrected bodies.

The second argument is based upon the cellular construction of flesh. The flesh of men, of beasts, of fishes and of birds, though all flesh is readily recognizable because of their distinctive construction (CONTINUED ON PAGE 3)

## Special S. S. Rally Sunday

Big Attendance Expected; All Sunday School Teachers on Platform; Thirty Minutes Special Program

Next Sunday, February 6th, will be special rally day in the Sunday School of the Fundamental Baptist Church at 201 East Tenth St. We expect the largest attendance the Sunday School has ever had. Various departments have taken goals to work for in attendance. We pray for the largest attendance we have ever had.

Teachers and special workers (about fifty of them), will be on the platform for a special service at 10:45. Sunday School classes will dismiss a little early for a great program in the auditorium. Heretofore pupils have quoted much Scripture from memory, but this time it will be the teachers on parade. Superintendents will tell of the needs and aims of their departments. There will be special features, Scripture quotations, a brief chalk talk, a model lesson taught, etc., all of it to magnify teaching of the Word of God. We hope departments will group themselves together; that every pupil in every department will boost the attendance to hear this special program given by the teachers.

In the time that remains, Pastor John R. Rice will bring a special message on the work of teaching the Bible.

Former members and friends from far and near are expected to be here for the services Sunday. We pray that souls will be saved, Christians blessed and a holy enthusiasm engendered for teaching the Word of God.

Are you attending a Sunday School that actually teaches the Bible, the Word of God, like this, where Christians and the Bible are magnified, and you will grow in grace? See that your children and your neighbor's children are in a Sunday School which results in many conversions and in the safe grounding of many in the Word of God.

We urge every pupil to be present Sunday, rain or shine, on time. Do your best to have the largest attendance your class or department has ever had.

Hear John R. Rice on WRR (1280 kc.) 7:30 a. m. Sunday.



## Do It Now!

(CONTINUED FROM PAGE 1)

after services of the Lord. In spite of the mighty rain storm I drove one and one-half miles in wagon through the rain and mud and received another subscription for *The Sword of the Lord*, and I just pray that God will use you to prepare the message and as the gospel goes out I pray that God's Spirit will be present to meet the need of every soul.

He did that because he loves God and loves souls and wants them blessed. God will reward him for getting out the gospel. If that dear brother would drive through the rain and the mud to get a subscription for *The Sword of the Lord* won't you do something, too, and do it now! Get others to pay for their own subscriptions, if you like, or pay for them yourself with tithe money and offerings. But get all the subscriptions you can in the mail before midnight Wednesday night. Souls are dying. The outlook of the world is darker now than any time in human history. Everywhere broken hearts are crying out in the dark for God and the light of the gospel. I beg you, help me get the message to them before it is too late.

Present subscribers who pay for their own subscriptions should pay the regular rate. New readers and all subscriptions which are paid for by others may be sent at this special missionary, half-price rate of twenty-five cents a year in clubs of four or more.

So many are sending subscriptions and saying, "Pray for this man, he is unsaved." We do pray and will pray earnestly that every lost man who gets the paper may find Christ. You join us in prayer that we may have power and the wisdom of the Holy Spirit as we prepare copy.

Remember that this is a work of love. None of us here get anything from *The Sword of the Lord*. All subscriptions and advertising do not even pay the printing and postage of the paper. God will provide for us, however. Praise His name. He has never failed.

We should not receive subscriptions outside the United States at this special rate since we must pay seventy-eight cents a year for postage alone on every subscription to points outside the United States.

What you do, for Jesus' sake. Do it with a prayer and do it gladly. We hope to get many long lists of subscriptions in these next few days. If you do not have the names, then send us your offerings as you feel led, and we will enter subscriptions for Christian workers and shut-ins and others who want *The Sword of the Lord*.

I suggest that you send what you have ready today and then send in others, getting them in the mail by midnight. And all of us will rejoice together in the gospel going out, in souls being saved and Christians being blessed. And here is love to our readers from the editor, the business manager and all the helpers. Don't fail us in these last days. Do it now!

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THE SWORD OF THE LORD  
and of John R. Rice

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Grace of God In  
State Penitentiary

(CONTINUED FROM PAGE 1)

for Christ ought to be shamed by the clear testimony of this lad who has found Christ and tries to let his light shine in the darkness of a prison camp! And those who never preached or carried a testimony or sang a song in a jail, should be encouraged by this testimony not to neglect this great opportunity.

The letter if from Arthur G. Neilson, No. 85982, and is as follows:

"Sugarland, Texas  
January 24, 1938

"Dear Mr. Rice:

"Your wonderful books and especially the 'Electrocution of Raymond Hamilton' sermon has gone deep into my heart, and I think it should be a lesson to any one. I appreciate and thank you very much for them. Saturday I received the first copy of 'The Sword of the Lord' and I never stopped until I read every line. It is a wonderful little paper, instructive and interesting, and I will read and study any books or sermon, etc., that any one cares to send and many thanks for them. Sir, if there is any part or all of my letter that you think would be of any help to any one anywhere, you may use them and my name and address also. I am in prison for trying to get something for nothing, passing up the wonderful love and blessing of our Saviour, who died for our sins. I'm happy today to know I have accepted Him and have pledged my life unto His keeping. Salvation is free, so if folks want the most of everything just for the asking, I'd say, just try God and His promises. I have a Scofield Bible and I am reading five chapters a day.

"There isn't much use of my trying to tell you about the Prison Farms, as I know you understand, and it takes courage to be a Christian in prison, but I'm doing it, trusting God alone, and praying for guidance. Where He leads me I will follow. I have given up all my old so-called friends, in sin. I have forgotten about drink and smoking — those habits just stepped out when Christ came into my life. I didn't even try to quit them, they just quit me. I have gained nothing through sin except a prison term, but as you say, 'Jesus can save sinners anywhere,' and I know that is a fact, I'm trusting Him fully now. He has answered prayers of mine and has helped me daily. He has promised, so why doubt Him. Many years I lived in deepest sin but I can truthfully say, since I was converted I have felt better, slept better, and have been happier, than ever before. I appreciate your words of comfort and prayers for my welfare, and I want every one of you to know I'm doing the very best I can. I would be pleased to hear from Christians anywhere, any time. I'll try to answer any and all letters. I am sorry I had to write this letter with pencil, but my ink supply ran out. But I'm thankful to be able to write at all. Some time I'll tell you just how close I came to eternity through drink.

"I expect soon to undergo a major operation for a fractured jaw. The lower jaw bone is broken in two and about one inch of the bone is

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## ONE BAPTISM

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use and meaning of baptism has been so debased and perverted that it has become a great stumbling-block. Multitudes believe that without baptism in water one cannot be saved. In one little town in Louisiana, I found two Catholic cemeteries, one for Catholics who had been christened or as they said, "baptized," and one for infants or others who died without this sacrament of the church. But Catholics are not alone in believing baptism essential to salvation. The carnal mind naturally seeks to be saved by rites or ceremonies or good works instead of by Christ. So many good people have felt disgust that baptism should be honored above Christ that now they minimize baptism or ignore it and disobey the plain command of Christ.

But to minimize baptism is a sin. It puts out of balance the great "one faith" of the Bible and it leaves untaught great and blessed truths which are connected with the Bible doctrine of baptism. Remember, dear reader, that "one baptism" is named here as one of the seven great doctrinal points in the Bible. God wants us to consider baptism as a great point of Christian duty and doctrine upon which Christians ought most happily to unite and so to keep the unity of the Spirit in the bond of peace. The doctrine of baptism is important as are the doctrines of the church, of the Holy Spirit, of the plan of salvation, of Christ the Lord, of the one faith and of the one God and Father. If at first this thought seems presumptuous, then remember that the Holy Spirit Himself so included it and so emphasized it. Bible baptism is vitally important. It safeguards true Bible doctrine and New Testament practice. As long as churches and Christians keep Bible baptism in its proper place in emphasis and form and meaning, then nearly every great doctrine is safeguarded.

Consider the connection of Christian baptism with the following great doctrines:

1. With regeneration. Bible preachers refuse to baptize those who had not repented (Matt. 3: 7, 8). Every New Testament case of baptism followed open profession of faith in Christ.

2. The death of Christ for our sins is taught in baptism, for when the believer is buried in water it is "in the likeness of His death" (Rom. 6:5).

3. Baptism portrays the bodily resurrection of Christ for our justification, for when the believer is lifted out of the watery grave, it is "in the likeness of His resurrection" (Rom. 6:5).

4. Bible baptism speaks of the second coming of Christ and the resurrection of all the saints for Christ is the firstfruits of them that slept, and the saints are to be raised like Christ. Every time a new convert is baptized in water, he should be taught that one day the bodies of all saints will be raised out of the graves and out of the sea to meet Christ in the air. This teaching is inherent in baptism.

5. All the teachings of a separated life are involved in Bible baptism. We are baptized into the death of Christ, reckoned to be

gone from the lower left side, the upper right is splintered, so you can understand I'm working under a handicap.

"I wish it were so that I could hear your radio broadcasts. It's strange to me how I became so interested in the Bible and its teachings, especially in so short a time. Before I got in here I never looked at the Bible or read a sermon; now I just don't seem to be able to get enough of it. Perhaps you understand all this better. I will, too, sometime. May I ask you to pray for my dear mother who is alone by the reason of my sins.

"May the Lord grant you continued success in your work for Him.

"Yours truly,  
(Signed) "Arthur G. Neilson  
Central No. 2  
Sugarland, Texas."

dead indeed to sin but alive unto Christ. Baptism pictures that the believer has now a new life in Christ and that self is crucified and slain. In baptism the believer solemnly and publicly puts on Christ and vows to live a new life by God's grace.

Whenever Bible baptism has not been properly taught and properly practiced following the New Testament practice and doctrine, there great evils have come in; an unregenerated church membership, worldly standards of living, the doctrine of salvation by character instead of regeneration, by works instead of grace. The Word of God gives "one baptism" importance with the other great verities in Christian belief.

One does not read far in the New Testament with an unbiased mind before he is impressed with the emphasis put on baptism. The New Testament story begins with the baptism of multitudes by John the Baptist in the River Jordan, after they had confessed their sins and showed evidence of repentance. Jesus Himself was baptized as the Example for every Christian. He had His disciples baptize others until He was known as a rival of John the Baptist in the number who submitted to this rite under Christ's personal ministry (Jno. 4:1). In the book of Acts, likewise, baptism looms large. "They that gladly received his word were baptized," at Pentecost (Acts 2:41). The converts in the mighty revival at Samaria were baptized. The Ethiopian eunuch was baptized. Lydia's household was baptized. The Philippian jailor and his household were baptized. Cornelius and his family were baptized. And it is remarkable that the Scripture takes time and room to explicitly announce it in each case and even more remarkable that the baptism was commanded and occurred immediately after the profession of faith, even sometimes "the same hour of the night" as it was with the jailor and his family. Paul, the apostle, was baptized. Jews and Gentiles alike, under the teaching of all the apostles, went down into the watery grave in this holy rite of blessed baptism, in the likeness of the death of Christ and came out dripping from a watery grave in the likeness of Christ's glorious resurrection! Baptism, in a fresh and beautiful way, takes prominence in the New Testament story of revivals and conversions. Let us not leave the teaching of the New Testament and the example of New Testament Christians in this matter. Give Bible baptism its proper place as one of the great doctrines and themes of the Bible.

The "One Baptism" Is Water  
Baptism

This should not need to be said but it is needed nevertheless. The "one baptism" mentioned here is baptism of a believer in water or as men have been accustomed through the ages to call it simply Christian baptism. God has never done away with baptism. He commanded it in the Great Commission for "all nations" and "all the world" and for "every creature" who becomes a disciple and commands that all are to be taught to observe it "even unto the end of the world." Matthew 28:19, 20 is impregnable proof that water baptism is for this age, that it is for Gentiles as well as Jews. Hair-splitting dispensationalists would sometimes divide up the Bible and leave only a little bit of the New Testament as "church truth" for this age; but they are wrong, foolishly, wickedly, pridefully wrong and they argue against the plain intent of the Scriptures and the practice of the apostles. Surely "one baptism" here means Christian baptism, baptism in water such as John the Baptist and all the apostles administered and such as Jesus Himself submitted to and commanded of all His followers.

At first glance some might think that the inspired apostle Paul here meant to do away with either baptism in the Spirit or with baptism in water. But they are wrong. Paul is not announcing a new schedule of doctrine but rather proclaiming the one same seven-fold unity

taught everywhere in the New Testament. Verse 4 says, "There is one body . . . one baptism . . ." etc., but the word "There is" are supplied by translators. God does not mean that henceforth there will only be one baptism while before there had been two or more. Instead He simply says, "one body," "one Spirit," "one hope of your calling," "one Lord," "one faith," "one baptism," "one God." There had been only one of each. There was then only one of each. There would be in the future only one of each. That Scripture marks no change in the seven great unities! Baptism had exactly the same status it had had before and that status will be unchanged as long as this letter to the Ephesian Christians circulated among the saints, even until Jesus comes.

How, then, could there be a baptism of the Spirit or a baptism into the body of Christ or baptism in suffering along with baptism in water if there is only "one baptism?" Here is the answer. It is very simple and Scriptural.

Baptism, simple, literal baptism in the Bible, always means the physical immersion of a person in water. When the Bible says that Jesus came from Galilee to Jordan unto John "to be baptized of him" (Matt. 3:13), we already know that literal, physical baptism in water is meant. That is the obvious meaning of the term. When Peter commanded at Pentecost, "Repent and be baptized every one of you," we know that he means that they were to be physically immersed in water after repenting. That was the accepted meaning of the term after about four years of wide usage throughout Judaea. When we follow on through the book of Acts and we learn that people were baptized or that the apostles commanded them to be baptized, we know that the Holy Spirit is speaking of baptism in water. *Baptism in water is the one literal baptism.* Modern Christians sometimes use the combination term, "water baptism" as if it were one of several baptisms in the same literary sense. But the Bible never says "water baptism." If it means what we call it, "water baptism," the Bible simply says "baptism" and we know the Bible means immersion in water. IN EVERY CASE IN THE BIBLE THE WORD "BAPTISM" MEANS IMMERSION IN WATER EXCEPT WHERE THE CONTEXT EXPRESSLY TEACHES OTHERWISE. Where the Bible uses the word "baptized" in its literal, physical sense, we know the Scripture means immersion in water. If the context does not clearly determine that "baptism" is used figuratively, then we know it is literal and means immersion in water.

However, while there is only one baptism in the physical, literal sense, the Scripture uses the term "baptized" in a figurative sense for a spiritual meaning. There are three ways in which people are figuratively baptized according to the Scriptures. These figures are:

1. That the Christian is baptized (or buried, immersed or covered) into the body of Christ. The Holy Spirit is the agent (I Cor. 12:13). Every Christian thus becomes a part of the body of Christ at regeneration. Other figures like this given in the Bible liken a Christian to a living stone built into a building which is the church or body of Christ (Eph. 2:19-22; I Pet. 2:5).

2. Some New Testament Christians were said to be baptized in the Holy Ghost. The figure is that the Holy Spirit was poured out from Heaven upon Christians until they were covered, surrounded, mastered and filled with the Spirit (Acts 1:5; Acts 2:4-18; Acts 11:16).

3. Jesus and others who suffered with Him and for Him are said to be baptized with suffering, that is, overwhelmed with sorrow (Matt. 20:23; II Cor. 2:7; Ps. 55:5).

But notice that these three uses are figurative uses of the word baptism or baptized. The Holy Spirit does not physically, literally take up a new Christian and bury him into one flesh-and-bone body. The body of Christ is not a physical house and Christians are not literally living stones. No, that is a figurative use of the term "baptism." And though the relation of a believer to the body of Christ is

(CONTINUED ON PAGE 3)



## Resurrection Promise

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tion and just so will our new bodies beyond the grave have their own peculiar identities of the flesh preserved.

The third argument for identity in the resurrection is based upon the fact that of the billions of heavenly bodies, no two of them are alike. One star differs from another; and of the billions of resurrected saints, each will differ from the other, and therein shall we be able to recognize each other as an individual personality.

### The Immortality of the Resurrected Body

"It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (I Cor. 15:42-44).

Our present earthly bodies are subject to disease, decay, dishonor, and death. They are subject to physical infirmities and pains. Our muscles and joints ache. Our sight grows dim. Our hearing becomes dull. Our shoulders stoop with the weight of passing time. Our feet and hands become feeble with age. The years take their toll and disease leaves its mark. We cut and sew and patch ourselves up and doctor this way and that, only to find that we are steadily deteriorating. We are gripped by death which was passed upon us with the sin of Adam and Eve in the Garden of Eden for "by one man sin entered into the world, and death by sin; and so death passed upon all men," the good and the bad, the moral and the immoral, the infant and the aged, the intellectual and the imbecile, the saint and the sinner, the believer and the infidel.

It is the curse of sin. When we believe on the Lord Jesus Christ for salvation our personal sins are forgiven, but the curse of this Adamic sin is not removed. We must bear this weighty burden either to the grave, or until the return of the Lord for His saints. Then in the morning of the resurrection, or at His appearance, this burden of the centuries will be laid aside, and we shall come in possession of a body that will know no pain, no decay, no disease, no death, no sorrow, no aching joints and stiffening muscles no weakness (for in the flesh dwells no good thing and it is the medium of Satan's most strategic assaults upon us), no tears and no griefs. We shall move into a spiritual body of power, glory and incorruptibility.

### The Image of the Resurrected Body

"As is the earthy, such are they also that are earthy; and

as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:48, 49).

Do you want to know what we will be like in our resurrected bodies? Then look at the resurrected body of Jesus. It was the same body that was placed by loving hands in the tomb. There is no doubt about that. He had the same feet and hands with nail prints in them. He talked in the same language as before death. It was not an immaterial, invisible and unreal body. He urged His disciples to take hold of Him, to look upon the nail prints and to assure themselves that He was no ghost. He walked along the road. He ate fish and honeycomb. He talked and taught. He was just as real as before His death.

So shall it be with our resurrected bodies — a better way is to say: "So shall it be with our glorified bodies" — for "we shall not all sleep, but we shall all be changed," and shall all (believers) be made like Him. Philippians, chapter three, verses twenty and twenty-one declare: "Our citizenship is in heaven; from whence we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." John likewise wrote: "We know that when he shall appear, we shall be like him." And David had long before sung: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

This gives reality to the promise of our resurrection. It will not be a ghostly affair where each shall be lost in the midst of multitudes, but we shall be real, loving, talking, and living. As Jesus, after His resurrection, talked of things before His death and ate in sweet fellowship with His disciples, so shall we bear His image and eat and talk and have fellowship with the saints who have gone on before. "They shall come from the east and from the west and from the north and from the south and sit down with Abraham, Isaac, and Jacob in the kingdom."

### The Imminence of the Resurrection

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52).

Death is not absolutely certain. The generation of believers living at Christ's return will not die. They will "be changed." The transformation wrought in the bodies of believers who die, by death and the resurrection, will be instantaneous and supernaturally wrought in the bodies of all living believers "in a moment, in the

twinkling of an eye" at the return of the Lord. This transformation prepares both dead and living believers for the "catching up" in the clouds to meet the Lord in the air.

The resurrection of dead believers and the transformation of living believers are contingent upon the return of the Lord. No one knows the day or the hour that He will appear. His warning is: "Watch and be ready." His appearing is imminent and may occur at any moment. Therefore, the resurrection of dead believers and the transformation of living believers may occur at any moment.

This being true, let us quit weeping and fretting over our believing loved ones who are dead. We may see them at any moment. We may be reunited with them before the rising of another sun!

This being true, then let us quit dreading old age and death. It may never come to us! Let us not climb hills until we reach them! If the Lord returns, He will catch us up, and if He tarries and we grow old, He will provide grace for us in old age as He has in youth.

It is victory either way. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?'"

### The Inspiration of the Resurrection

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58).

This carries us back to the point from which we started. If there is no resurrection, then Christ is not raised, there is no use worshipping and serving a dead Christ. If there is no resurrection, then preaching is vain, faith is vain, there is no forgiveness of sin, dead believers have perished, and living believers are of all men most miserable. But thank God, there is a resurrection of the dead! Christ has risen, preaching is important, faith is founded on fact, forgiveness is a reality, our dead loved ones are waiting for us, and we rejoice in the hope of the glory of God! This is a fundamental doctrine. This is an inspiring doctrine. And since Christ lives to give victory and to reward our feeble labours, and since our loved ones live to greet us, and since we shall know them and have a body devoid of the frailties of this life and fashioned after the body of Christ, and since this marvelous transformation, meeting, and reward may transpire at any moment, then let us be steadfast, unmovable and always abounding in the work of the Lord. It is not vain labor. It is not vain hope. It is not uncertain in its reward!

Several years ago in a Bible School in Fort Worth I listened one night to a discussion of this chapter by Dr. W. B. Riley. His outline I have largely followed. I took no notes, but his message was one of the high peaks of my ministry. That night I caught a new vision of my life's work. It lifted me as few messages have lifted and inspired me. I have gone on the strength of that encouragement through the darkest and most discouraging periods of my ministry, following the gleam of that glad day when Christ shall come and we shall realize the fulness of this wonderful promise from our Mother's Bible.

Simon Peter was worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrumental in bringing him to Jesus. You may be deficient in talent, and yet be the means of drawing to Christ one who will become eminent in grace and service. — Spurgeon.

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## ONE BAPTISM

(CONTINUED FROM PAGE 2)

mentioned repeatedly in the New Testament, the term "baptized" is used in this connection only once and that is in I Corinthians 12:13. Baptized is not used at all in the fuller discussion of Ephesians 2:19-22 nor in longer discussions yet, in I Corinthians 12:12-31 and surrounding Scriptures. "Baptized" is used, then, only in a figurative sense in I Corinthians 12:1.

Likewise, to speak of the baptism of the Spirit is a figurative use of the term. More often the Bible speaks of "filled with the Spirit," and many other terms are used; Christians are anointed with the Spirit, "endued with power from on high," the Spirit is "poured out" upon Christians, Christians receive "the gift of the Spirit" and "the Holy Ghost came upon" them. And all these terms are used about what happened to the Christians at Pentecost! You see, then, that the "baptism of the Holy Spirit" is not an exclusive name for the overwhelming power of the Spirit. No, it is a figurative use of the term "baptized." On the other hand, baptism in water is never called anything else throughout all the Bible. Baptism in water is not the same as filled with water or anointed with water or water coming upon them or the gift of water. "Baptized" is an unvarying, literal term. You see that in the literal, physical sense, baptism in water is the "one baptism" of the Bible.

Jesus was overwhelmed with sorrow and suffering (Matt. 20:23). We know that was His meaning when He spoke of the baptism He had yet to be baptized with and the cup that He must drink, for later in the Garden of Gethsemane, when His soul was exceeding sorrowful unto death, He spoke of that cup. Jesus was overwhelmed with sorrows. Christians who follow Him must sometimes be overwhelmed likewise. We are to suffer with Him if we are to reign with Him. But that does not constitute another kind of baptism. The Scripture says, "one Lord, one faith, one baptism," and when Jesus, speaking of His overwhelming sorrow to come, figuratively used the word baptized. It does not alter the usual literal, physical meaning of the term "baptism." Literal baptism in the Bible is Christian baptism, the immersion of a believer in water. When it is used in the literal sense, the Bible usually does not trouble to describe the event further. Unless the context shows that a figurative burial in the body of Christ or in the Holy Spirit or in suffer-

ing is meant, the casual reader of the Bible should know and usually does, that God's Word is speaking of baptism in water, the literal "one baptism" of the Scriptures.

### Only One Form of Baptism

Since there is only one baptism, the Scripture says, we can be sure that the variety of forms, sprinkling, pouring or immersion are not all that one baptism. In the author's booklet, "Bible Baptism," the overwhelming evidence from the Scripture is given, that baptism is immersion alone. History tells how the Catholic Church changed from immersion to sprinkling as a matter of convenience after they introduced infant baptism. It was difficult to immerse infants, and in colder climates sprinkling was easier; and the Catholic teaching that the church has the right to declare doctrine that which is not taught in the Scriptures is their justification for the change. No one need try to find in the Bible where sprinkling is baptism, for it is not there. It is unfortunate that Catholics led so much of the world wrong on the form of baptism. It is worse still that they have perverted the meaning of baptism.

Kind-hearted preachers who have little or no conviction on the subject may say "take your choice — I will sprinkle you or immerse you, and either will be accepted as baptism if it satisfies your conscience." Such men are broad-minded, far broader than the word of God. No, in the Bible we are told that there is only "one baptism," just as there is one Lord and one faith. Nothing else is as good in the place of baptism as the New Testament baptism, the burial of a believer in water as a profession of his faith in a buried and risen Saviour!

Nor does this Scripture mean that each person should be baptized only once, one baptism (of either form, some say) for each person. It is true that ordinarily a Christian should be baptized as soon as possible after salvation, and if that baptism is Scriptural in form and meaning, it need not be done again. But Ephesians 4:5 is not forbidding a second baptism, if the first was not clearly according to the intent of the Bible. In Acts 19:1-6 we are told how Paul commanded some "disciples," who had already "believed" to be baptized again because they had not understood about the blessing of Holy Spirit power which a Christian should have. They were baptized again, and were filled with the Holy Spirit. It is all right for

(CONTINUED ON PAGE 4)

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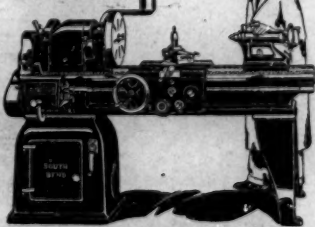
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# ONE BAPTISM

(CONTINUED FROM PAGE 3)

one to be baptized again if he were not baptized right the first time. If one were baptized before he was born again, that baptism did not preach Christ as baptism should. It did not tell the truth, for baptism says the sinner is dead to his sins and is raised to live in newness of life. When such a person is truly converted he should be baptized afterward. Or if the meaning and blessing were not clear when you were baptized, then it is proper and right for you to follow the New Testament example of these disciples at Ephesus and be baptized again, properly, in Jesus' name. If a picture does not look like the subject it is proper to take it again. One baptism does not forbid correcting past mistakes or perfecting that which is lacking. But it does make certain that there is only one kind of baptism in water taught in the Bible. The form has a precious meaning. We must not trifle with it. The one baptism is immersion just as when Jesus was baptized in the River Jordan and "went up straightway out of the water" (Matt. 3:16), just as "they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38). The one baptism is a burial (Rom. 6:4; Col. 2:12), a planting (Rom. 6:5). The one baptism is the immersion of a believer on profession of his faith in Christ as Saviour.

## The Connection Between the One Literal Baptism in Water and Figurative Baptisms

The other day the emphasis which Ephesians 4:5 puts on "one baptism" struck me with great force. I thought, "Surely since God so emphasized that baptism is one, even the figurative use of the term *baptized* must have some connection, a unity of meaning with baptism in water." On further study I saw that it was abundantly true. The Holy Spirit used the term "baptized" figuratively only about things properly connected in thought and meaning with baptism.

Literal baptism is a burial, immersion. Naturally it is a very strong picture, a likeness of death, of burial, of resurrection. Anything buried is completely covered, lost sight of, overwhelmed. These strong meanings carry over into the figurative use of the word

*baptized* but there is a clearer connection than this. There is a unity in the essential teaching in Christian baptism and in the things figuratively likened to baptism.

## The Unity of Baptism With "Baptized Into One Body"

I Cor. 12:12, 13 says: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

This refers to what happens at conversion. The sinner, when saved, becomes a "living stone" and is built into the temple of God or His body. The Holy Spirit takes the new convert and immerses him into the body of Christ where he is covered, buried, and becomes a part of the body. The Holy Spirit comes into his body to dwell and he becomes a part of the body of Christ. Do not confuse this with baptism in the Holy Spirit. This is baptism into the body of Christ. It is a figure of what happens to every person who is saved.

Now literal baptism, that is, baptism in water, is not the same as regeneration and is not a part of regeneration. The significance of baptism is clearly pictorial and declarative. Baptism does not save but it announces salvation. It does not procure salvation but it professes it. Baptism in water does not put a Christian into the body of Christ but it witnesses to the world that that great event has already happened. We do not bury men to kill them but the burial should follow and it should be clearly evident that they are already dead. One who has not been made dead to sin and alive to Christ by a new birth should not be baptized but baptizing should declare that great transaction to the world as soon as possible. Baptism in water is used as an outward rite, sealing the union of a convert to assemblies of Christians here on earth and that is proper. It is a beautiful symbol that already the new convert has been added to the body of Christ and made one with other saints by the Holy Spirit. There is a blessed unity between literal baptism and the figurative use in I Corinthians 12:13.

## The Spiritual Oneness of Baptism And "Baptized With the Holy Ghost"

It is not our purpose here to go into a detailed study of the baptism of the Holy Ghost. However, by comparing Luke 24:49 with Acts 1:4, 5 and 8 we can quickly see what Christ meant by the promise of the baptism of the Holy Ghost. Read these verses very carefully.

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." — Luke 24:49.

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." — Acts 1:4, 5, 8.

Jesus commanded the disciples to tarry at Jerusalem until they be endued with power from on high for their testimony. That command is repeated in Acts 1:4. Then in verse 5 He gives the promise "Ye shall be baptized with the Holy Ghost not many days hence," that is, when Pentecost is fully come. Then in verse 8 Jesus explained what He meant by the baptism of the Holy Ghost, "Ye shall receive power, after that the Holy

Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." He was not talking about the origin of the church, nor about sinless perfection, nor about speaking with tongues. He was talking about being so completely covered, buried, filled, overpowered with the Spirit of God as to endue them with power to be witnesses for Christ and win souls. That was the result when they were baptized with the Holy Ghost at Pentecost. The word *baptized* is used here figuratively. Usually other terms were used for the blessed fullness of power which came upon the disciples at Pentecost. We are told that "They were filled with the Holy Ghost"; that they received "the gift of the Holy Ghost" and that the Holy Ghost was poured out upon them. You see that the word *baptized* was only used here in a figurative sense and not as a primary name of what happened. Yet, praise the Lord, it was used because there is a real connection between baptism in water and being baptized or filled with the Holy Spirit. See these evidences.

Jesus was baptized with the Holy Ghost immediately after His baptism in the River Jordan. Luke 3:21, 22 tells us:

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

"And the Holy Ghost descended in a bodily shape like a dove upon him . . ."

After that we are told that Jesus was "full of the Holy Ghost" and "was led by the Spirit" (Luke 4:1). "Jesus returned in the power of the spirit." (Luke 4:14). He went to the synagogue in Galilee and there declared publicly that "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel . . ." (Luke 4:18, 21). If Jesus was anointed, filled or baptized with the Holy Spirit at His baptism, then is not that the standard which all of us should hope to follow? Every new Christian should immediately submit himself with all his heart to follow Christ in all his ways and then should expect to be filled or immersed or covered or baptized or overwhelmed in the Spirit of God!

Peter declared after Pentecost, "that we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

The gift of the Holy Spirit, which is the same promise as the baptism of the Holy Spirit was promised by Peter to those who repented and were baptized. In Acts 2:38, 39, Peter said:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Peter did not mean that baptism was essential to salvation. Repentance secures salvation, but the obedient Christian who follows Christ in baptism, openly, publicly claiming Him before the world, should expect to be overwhelmed with the Spirit of God, that is, figuratively, baptized in the Spirit.

It is clear from the above Scriptures that there is really a unity, a close connection between baptism and the power of the Spirit. The figurative term "baptized with the Holy Ghost" was only used because of this close connection. Cornelius and his household were evidently baptized with the Holy Ghost before they were baptized in water, but usually when a Christian is baptized and so publicly renounces the world, pledges himself to the full surrender and will of Christ, he should then expect to be filled or baptized with the Holy Ghost. If more people took baptism in water seriously and understood more clearly its deep spiritual meaning, then more Christians would be filled with the Holy Ghost (or buried, or overwhelmed, or covered, or immersed, or baptized with the Holy Ghost). Do you see the oneness of baptism and the unity of the Bible teaching about it?

## The Unity of "One Baptism" and Baptized With Christ

I say that when the word *baptized* is used figuratively there is a clear connection with the things pictured and with baptism. If there is only one baptism, then in the figurative use of the term the Holy Spirit referred only to those things closely kin and in real unity with baptism. This is particularly true in the reference of Jesus to His baptism in Matthew 20:22:

"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."

More than three years before this Jesus had been baptized in the River Jordan. The baptism He here refers to is His surrender of Self, the burial of His own will, His dying to His own pleasure and being overwhelmed or covered with the sorrows and sins of the world for our sake. He asked that the apostles be able to be baptized with the same baptism. A Christian should bury his own will, in fact, should crucify self-will and lose himself. Jesus had said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34), and "Whosoever will save his life shall lose it" (Mark 8:35). That attitude of surrendering self-will up to death and condemning self to continual crucifixion led Jesus straight to the cross. It led His apostles, some to death, some to exile, some to imprisonment and all to shame and suffering. Every Christian who drinks the cup that Christ drank and is baptized with the baptism that Christ was baptized with, must daily take self to the cross and condemn self to die!

But wait! That is exactly what baptism in water pictures! When Jesus was baptized in the River Jordan He clearly and boldly announced His coming death and resurrection. And every Christian who is baptized is baptized into the death of Christ (Rom. 6:3), that is, in being baptized a Christian professes that he, like Christ, gives up his own way, his own will. The new convert is planted together with Christ "in the likeness of his death" (Rom. 6:5). With this in mind read the following passage:

"What shall we say then? Shall we continue in sin, that grace may abound?"

"2. God forbid. How shall we that are dead to sin, live any longer therein?"

"3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

"4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

"6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:1-6).

Further in the chapter we are commanded, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And the entire sixth chapter of Romans teaches what it means when a Christian is baptized. It means dead to self and alive to Christ. It means "Good-bye old world"! It means, "I die daily" (I Cor. 15:31).

Dear Christian, if you were baptized and if you meant what you publicly professed there, you solemnly condemn your own will, your own desires, your own nature to a daily crucifixion. So when Jesus said to James and John, "Can ye be baptized with the baptism I am baptized with?" He meant, "You were baptized in water, saying that you were mine and that you were entering with me into crucifixion and suffering and shame and reproach and the death of your will and your own way. Now are you able to carry out what you professed there?" How

clear it is that after all there is only one baptism? The baptism Jesus referred to in Matthew 20:22, 23 means simply carrying out whatever a Christian should intend his Christian baptism to mean.

Do you see, dear reader, why baptism is one of the seven great centers of Christian doctrine as stated by the Holy Spirit in Eph. 4:4-6? And do you see the unity of that baptism, the marvelous meaning connected with the simple rite which Jesus commanded for every new convert in all nations until the end of this age?

If you are saved and have not followed Christ in baptism, I urge you, do so. It will glorify Christ. It will announce you as a born-again Christian. It will give testimony to the atoning death and glorious resurrection of our Saviour. It will commit you to a life of separation and self renunciation such as Jesus lived, and mark you with the death such as Jesus died! Certainly it will mean the crucifixion of self.

And I ask you in the words of the Saviour, "Are ye able to be baptized with the baptism that I am baptized with?"

Did you mean it when you were baptized? If you did not understand the meaning, the holy connotations of your act; if you did not have the Spirit of God moving upon you in power thereafter, then perhaps you should be baptized again after further light, as were the Ephesian Christians mentioned in Acts 19:1-6.

And if you did mean it all when you were baptized, meant to follow Christ through good and ill, to have the reproach of Christ, to suffer with Christ, to die to self-will, to live only for Christ — if you meant that, then you have done it? I beg you, today, to have a new dedication of yourself. Let this be the day that you die! Let this be the day when Jesus lives in your life and from this time on let everything be Jesus! His will, His way, instead of your will and way! Let it be His plans that you follow instead of your plans. And best of all, let it be in His mighty power and not in yourself that you labor. Today let self be the corn of wheat that falls into the ground and dies. Then instead of abiding alone, it will bear much fruit (John 12:24). Enter into the meaning that Christ had for you when He set you the holy example and was baptized in the River Jordan. Then, baptized into His death, you may live in His resurrection, in newness of life!

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